A BRIEFE EXPLANATION OF THE XX. CHAPTER OF THE REVELATION of SAINT JOHN.

Wherein is contained the binding of the *Dragon* for a thousand yeares.

The *Thrones*, and who were to sit upon them, while the *Dragon* lay bound, and the judgement that was given unto them.

The living, and raigning, for a thousand yeares of the Soules of the *Saints*, (whose bodies they that sate on the *Thrones* should kill, because they would not worship the *Beast*, nor his *Image*, nor receive his marke) which is called the first resurrection.

The losing of the *Dragon* after the thousand yeares of his binding.

The coming downe of *Gog* and *Magog*, and their destruction.

The great day of the LORDS coming in glory.

The generall resurrection of the bodies of all, good and bad, and the generall judgement.

Written for the edification, and confirmation of the *faithfull*, in their comfortable expectation of the day of the LORD, now neare aproaching.

Revel. 16. 15.

Behold I come as a Theefe, blessed is he that watcheth, and keepeth his garments, least he walke naked, and they see his shame.

London, Printed by *R. Oulton* for *John Wright* the younger, and are to be sold at his shop at the upper end of the *Old-Bailey*. 1642.

A LATERE

EXPLANATION

OF

THE XX. CHAPTER OF

THE REVELATION

of SAINT IOHN,

Wherein is concealed the binding of the Dragon for a thousand yeares.

The Worms, and who were to fix upon them, while the Dragon lay bound; and the judgement that was given unto them.

The living, and raigning, for a thousand yeares of the Souls of the Martyrs, (whose bodies they that fate on the Worms) would kill, because they would not worship the Beast, nor his Image, nor receive his mark; which is called the first resurrection.

The losing of the Dragon after the thousand yeares of his binding.

The coming downe of Gog and Magog, and their destruction.

The great day of the LORD, coming in glory.

The generall resurrection of the bodies of all good and bad, and the generall judgement.

Written for the edification, and confirmation of the faithfull, in their comfortable expectation of the day of the LORD, now neare approaching.

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Behold I come as a Thiefe, blessed is he that watcheth, and keepeth his garments, least he walke naked, and they see his shame.

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A BRIEFE EXPLANATION OF THE CHAPTER OF THE REVELATION OF SAINT IOHN.

have to doe after the Dragon was cast downe
[illegible]
burning with brimstone; doth now intend to
shew him the loosing of the Dragon, it being
the next great opposition, that should be a-
gainst him, and his Church, and the last before his
comming in glory, and the end of the World;
which he doth now also intend to declare un-
to him: And to make the way cleare to the
same, he doth first shew him the binding of the
Dragon, and also a short description of the
things that were to be, during the time of
the continuance thereof.

When this binding of the Dragon was to
begin, and what his deceit was wherewith he
deceived the Nations before he was bound, is
not here declared; we must therefore seeke
for the same in some other former place.

In the 12. Chapter it is thus written, *And
the Dragon was cast out, that old Serpent, called the
Devil, and Satan, which deceiveth the whole world:
he was cast out into the earth, and his Angels were
cast out with him*, ver. 9. where we see the Dragon
described even as he is here, *that old Serpent, the
Devil, and Satan, and which had deceived the
world* caled here in ver. 8, *the Nations*.

The Dragons deceit wherewith he deceiv-
ed the World before he was cast-out, and
bound, was his heathenish pagan false com-

manded, and maintained by his ethnike Cesars in whom he dwelt, and by whom, and their assistants he wrought, and sought by all meanes possible to establish the same, and to blot out the name of the true GOD, and of his CHRIST, his truth, his Church, and her seed, from the earth, as it is in the same 12. Chap. from the 3. ver. to the 7. declared: and as the bloody persecutions of those times proved: and the War was great in heaven, in those dayes, *Michael and his Angels fought against the Dragon*; and the Dragon fought and his Angels, ver. 7. but they prevailed not: for *Michael* and his *Angels*, to wit, CHRIST and his holy *Apostles*, and their faithfull followers, overcame him, and got the victory against him, and his deceit, and against his Angels, which commanded, and maintained the same, and cast them all downe into the earth, as it is declared ver. 9. and as experience proved.

This was the deceit from which the Dragon was by the *Angel Michael*, even JESVS CHRIST, bound, that he should so in such manner, the same way, deceive the Nations of the World, no more, for a thousand yeares space; and then, after that, he must be looted against, which, for the comfort of the faithfull, especially of them that shall be remaining in the same time, is said to be *a little season*.

The binding of the Dragon began soone after, or even upon the victory which *Michael* and his *Angels* obtained against him, when he

was cast out into the earth, this must needs be so; otherwise, that triumph mentioned in the 10. v. 12. verse of the same 12. Chap. would not have been, And I heard a loud voice saying in heaven, now is come salvation, and strength, and the Kingdom of our GOD, and the power of his CHRIST: for the accuser of our Brethren is cast downe, which accused them before our GOD, day and night: and they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death, therefore rejoyce ye heavens, and ye that dwell in them, &c. And then was it the time (he being overcome, and cast downe) to lay hold on him, and bind him. And then, in and about the dayes of Constantine the Emperor, although the Dragons rage against the Church, and the remainder of her seed was not yet quite assuaged; yet his open professed heathenisme, his most grosse, and publique Idolatry, and the deifying of his Cæsars ceased, and the name of the true GOD, that made the heavens, and the earth, was entered, and the faith and profession of CHRIST and Christian Religion, tooke place, and the Dragons place was no more found in heaven, as in the 8. verse of the said 12. Chap. is manifested, according to the event to this day.

Verse 4. *And I saw Thrones, and they sate upon them, and judgement was given unto them, and I saw the Soules of them that were beheaded for the witnesse of* IESUS, *and for the word of* GOD, *and which did not worship the Beast, neither his Image, neither had received his marke upon their forehead, nor in their hands, and they lived, and raigned with* CHRIST *a thousand yeares.*

WHat these Thrones were, which Saint *John* now saw, and who they were that sate upon them, unto whom judgement was given, no where expressed: the Dragon, in his stead, the Saints are, and were to be beheaded, and their Soules are showed unto *John*, as another distinct vision, differing from the former of the Thrones, and they that sate upon them, and these words *And they sate upon them*, cannot be understood, of the beheaded Saints, or their Soules, which he saw after, but must needs have respect unto some other kind of persons, which he had seene in vision, and heard of before, and such as should succeed the Dragon, and require on paine of death, the worshiping of that Beast, and his Image, &c. And judge accordingly; for so much doe the words imply: all which therefore we must seeke likewise in some other former places.

In the 13. Chapter after the victory which *Michael* obtained against the dragon, as aforesaid, there was shewed unto *Iohn*, *a Beast rising up out of the sea, having seaven heads, and ten horns, and upon his horns ten crownes, and upon his heads the names of blasphemy*, ver. 1. And another Beast was shewed him comming up out of the earth, having two horns like the Lamb, but spake like the Dragon. ver. 11, 12. which Beast, by reason of the signes he should worke to deceive, is also called *the false Prophet Chap.* 16. 13. and 19. 20. There, the foresaid Beast, out of the Sea, and the Beast or false Prophet, out of the earth, being no doubt, the successive Beasts, or Antichrists of Rome, for the one, and the whole body or troope of his false Prophets, for the other, abroad in the earth, for the other, which although they be many of each, as CHRIST also in another place foretold of them, saying, *Many false Prophets shall arise, and shall deceive many*, Mat. 24. 11. and againe, *There shall arise false Christs, and false Prophets, and shall shew great signes, and wonders; that if it were possible, they shall deceive the very elect*, ver. 24. Yet because they should all so well agree together, with one mind and voyce, for the establishing and over-spreading of the abomination spoken of by the *Prophet Daniel*, as CHRIST said Mat. 24. 15. Dan. 7. 25. They are therefore described here in the singular number, as *a Beast rising up out of the Sea*, for the many

many false Christs, or Antichrists of Rome, which Saint *Paul* likewise describeth by the single name of *That man of sinne, the Sonne of perdition &c. 2. Thes. 2.3.* And for all their many false Prophets, the single name of *a Beast comming up out of the earth, the false Prophet, &c.* These with the ten hornes of the Beast, are they which the *Apostle* Saint *John* foresaw now againe in this 20. Chapter, sitting upon the Thrones, and to have judgement given unto them, for so they are described together in the 19. Chap. *The Beasts, and the Kings of the earth, and the false Prophet, ver. 19. 20.* The Thrones, are the power and Seat, and great Authority which the Dragon gave unto the Beast, as in Chap. 13. And the Dragon gave him his power, and his Seate, and great Authority, ver. 2. And this he did, because himselfe could hold them no longer in his open Paganisme, by his heathen Emperors, and because he saw this Beast, (which was the vile person, the Scripture forerold, should rise in the estate of that rayser of taxes, *Dan. 11. 21.*) the fittest man to bestow them on; apprehending another more close and cleanly way to deceive the World by him, and his false Prophets, then that of his open Paganism, or Heathenisme was, which he knew would not now be entertained, and knowing also that he had now no power to worke in that kind, being bound hand and foote, as it were with Chaines, therefrom: and therefore this Beast

is

is described with the same heads, and the same number of hornes as the Dragon in Chap. 12. 3. was said to have, but with this difference, that whereas the Dragon ware his crowns upon his heads, this Beast should weare his upon his hornes: and the place where he hath had his residence, and Chaire of Estate these thousand yeares at least, is, as it is well known to all, the City of Rome, where the Dragons Throne was.

And there was given also to this Beast a mouth speaking great things, and Blasphemies, and power was given him to worke forty and two months, and he opened his mouth unto Blasphemies against GOD, to Blaspheme his name, and his tabernacles, and them that dwell in heaven, and it was given him to make War with the Saints, and to overcome them; and power was given him over all kindreds, tongues, and Nations, &c. As in the 5. 6. 7. 8. verses of the same 13. Chap. is declared, according as the *Prophet Daniel* had also foretold, saying, *And he shall speak great words against the most high, and weare out the Saints of the most high, and thinke to change times, and Lawes, and they shall be given into his hands, until a time, and times, and the dividing of time. Dan. 7. 25.* And that the said Beast, and his false Prophets, have had according to these prophecies, power, and Lawes, and judgement in their hands, and have executed them, (such as they are) and doe yet still to this day, although, for the elects sake, as CHRIST promised in *Mat.* 24. they be

now

now as in *England*; so in other parts, much thorned no that they have beene, every man knoweth; so that without all doubt, these are the Thrones that the *Apostle John* saw now in this 20. Chapter, and these were the persons that sate upon them, unto whom judgement was given: what their lawes, and judgements have beene, and are, we shall see more fully hereafter.

Neither was this in Cap. 13. the first vision, nor all that Saint *John* saw of these strange beasts, their power, and proceedings; for in Chap. 6. after he had seene visions, one of a white Horse, and him that sate thereon, who went forth conquering, and to conquer, ver. 2. which was the same of *Michael*, and his *Angels*, and their prevailing, and over-comming in Chap. 12. as aforesaid; and another of a Red Horse, &c. ver. 4. Which was that of the Red Dragon, and his persecutions, which *Michael* overcame, as in the same 12. Chapter. And a third of a Blacke Horse, which was the eclips of the light of the Church that followed the great persecution of the Dragon, and the overshadowing of the diety of Christ, by the smoake of the bottomlesse pit, raised by Arius, the first of the three woes mentioned in the last ver. of the 8. Chap. and declared more fully in Chap. 9. from the 1. ver. to the 9. Which was to continue, as in ver. 10. *Five monthes*; that is to say, five times thirty yeares, which make 150. the very time of

the Arian persecution; After the Apostle had seene visions of these, he saith, *And I looked, and behold, a pale Horse, and his name which sate thereon was death, and Hell followed with him, and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth*, as in ver. 8. Whereupon, in the 9. ver. he seeth also, as in the 20. Chapter, after the Thrones, and they that sate upon them, *The Soules of them that were slaine, for the word of GOD, &c.* which shewes plainely, that this of the pale Horse, and they that sate upon the Thrones are all one, and the same persons, and they that killed the Saints for one, and the same causes.

And in the 9. Chapter there he seeth these loathsome Beasts againe, even all the whole Troope, and Legions of them in another most terrible forme, described like Horsemen of War; and he heard also the number of them, as he saith, *And the number of the Horsemen of war, were twenty thousand times ten thousand, for I heard the number of them, and thus I saw the Horses in a vision, and them that sate on them, having brest-plates of fire, and of jacinct, and brimstone; and the heads of the Horses, were as the heads of Lyons; and out of their mouthes, issued fire, and smoke, and brimstone; by these three were a third part of men killed, &c. ver. 16. 17. &c.*

And in Chap. 11. they are described first by the name of *the Gentiles*, that should tread the holy

holy Citie underfoote, the forty and two months, (spoken of in the 13. Chap.) for the Beast to continue to worke, as being the same. And in ver. 7. by the name of *the Beast that ascendeth out of the bottomlesse pit*, that should make War against the two witnesses or testaments of GOD, and overcome them, and kill them, in putting out the light of their true intent and meaning, which is their life. And in ver. 8. &c. by the name of *the great City spiritually called Sodom, and Egypt*, which should declare themselves by their deeds against the truth of GOD, and his faithfull servants, to be the spiritual Children, & generation of those filthy Sodomites, that vexed the Soule of righteous *Lot*, and of those hard hearted Egyptians, that oppressed *Israel*, and of those Scribes, and Pharisees, that crucified the LORD JESVS: and in whose streets, the dead bodies of the two witnesses, whose light, and life, they had taken away, should (through their envy against them) lie unburied, *three dayes and a halfe*, even the *time, times, and halfe a time*, spoken of in *Daniel* 7. 27. of the *Saints* consumption, and desolation, which in *Revr.* 12. 14. is also described by *a time, times, and halfe a time*, and which being three yeares and a halfe, doe containe the forty and two months of the *Gentiles*, treading the holy Citie underfoote; and the thousand two hundred, and sixty dayes of the two witnesses, Prophesying in Sack-cloath, spoken of in the 2. and 3. verses, of the 11. Chapter.

And being understood *Prophetically*, as the *Prophet Ezekiel* saith, a day for a yeare, Ezek. 4. 5, 6. and reckoned according to the account and stile of the *Hebrews*, thirty dayes to every month, and twelue moneths to every yeare, are then a thousand two hundred, & sixty yeares. This long raigne of the said cruell, Beastly, and great Sodomiticall Citie, is said in ver. 14. 20 be *the second woe*, the first being that of Arias before mentioned.

And in the 17. Chapter, they are shewed unto the Apostle againe, in the likeness of *a woman, sitting upon a Scarlet colour'd beast full of names of Blasphemy, and having seaven heads and ten hornes*, as in the 13. Chapter, that they may be still knowne to be the same. *And the woman was arayed in Purple, and Scarlet colour, and decked with gold, and precious stones, and pearles; and having a cup of gold in her hand full of abominations, and filthinesse of her fornication: and upon her forehead was a name written, Mistery, Babylon the Great, the Mother of Harlots, and abominations of the Earth. And I saw* (saith Saint John) *the Woman drunken with the blood of the Saints, and with the blood of the Martyrs of JESUS: And when I saw her, I wondered with great admiration.* ver. 3. 4. 5. 6. And it was told him that the Woman was the great Citie, which raigneth over the Kings of the Earth. ver. 18. And what great Citie raigned then, and hath raigned ever since, but Rome, then by her Emperors, and ever since by her Popes

and

and Church power, to this day, except the parts before excepted, where their power, their lawes, times and dayes, are for the Elects sake, shortened.

And in *Chap.* the 18. by the names of *Babylon the great, the great City Babylon, the mighty City that was dealt with Gold and precious stones, and pearles &c.* Where their end and condemnation is also most fully foreshewed; and both they and their Merchants, and their wares and merchandise, whereby they have been made so rich and full of all [illegible] are to be [illegible] described, the souls of men being the last, but not the least of their merchandise, whose value and price exceedeth all that any man hath to give; And are found, and concluded by the Spirit of God from heaven, to bee the great inchanters and deceivers of the world, the mystical poysoners and slayers of the souls of *Kings* and *Princes* and people of all Nations, whom they had caused to worship the *Beast*, and his Image; and to drinke of the cup of their fornications. And to be also the most cruell murderers of the bodies of the Saints that refused the same, and drunke not of the *wine* of their abhominations.

And in the 19. Chapter they are described againe, first by the name of *the great whore which did corrupt the earth with her fornication*, like as in *Chapter* 17. v. 1, 2. And then by the names of the Beast, and the *Kings* of the earth, and the false *Prophet*, where it was also foreshew-

of truth, and power of his spirit, as now we

ment

[illegible] [illegible] this is all, and then
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

man might buy or sell, save her that hath the mark, verse 15, 16, 17. For this was to be the greatest tryall and longest time of tribulation that ever came, or should come into the world, as CHRIST had fore-told, *Mat.* 24. 21. And of which he saith, *And except those dayes should be shortned, there should no flesh be saved, but for the elects sake those dayes shall bee shortned*, verse 22, 23.

The Image of the *Beast*, was the forme, and imitation of *Jupiters* religion, which had been before so much affected, and approved of in the world, and which *Antichrist* and his false *Prophets* should now (to flatter and please the great ones, and entice the world after them) cause to be erected in the Temple of GOD, and so to be compounded with Christian beliefe and profession, and under the colourable names, and pretences of the worship and service of GOD, his holy word and blessed *Sacraments*, the Lawes of CHRIST, and of his holy Church, Good devotion, holy imitations of CHRIST, and of his blessed *Apostles* and *Saints*, humble submission, confession, absolving, and saving, should cause all both small and great, rich and poore, free and bond of all Nations to worship the *Beast*, and his image, that is, to fall downe before the abominations of the heathen, to commit their old Idolatrie, and superstitions in a new manner, or with new *Gods* after the old manner; and notwithstanding, this was that abomination of desolation, spoken

of

of by *Daniel* the *Prophet*, foretold by CHRIST himselfe in *Mat.* 24. And by his servant *Paul* in 2. *Thes.* 2. Standing where it ought not, which they had often read no doubt; yet did they set it up, and so require obedience, and the *Princes* and people imbraced it for true religion, and right Christianitie; such was their ignorance, and so had they blinded them with their inchantments and sorceries, and therefore these false *Prophets* (described in *Rev.* 13. by the name of a *Beast.*) are said *to have two hornes like the Lambe, and to speake like the Dragon, verse* 11, 12. Because that under the pretence and names of the Law of GOD, and the *Gospell* of IESVS CHRIST, they should teach the Doctrine and worship of the *Dragon*, that gave power to the *Beast*, & to worship & admire the power & greatnes of the *beast*, & therefore according as it was forespoke, *All the world wondred after the Beast, and they worshipped the Dragon, which gave power unto the Beast, and they worshipped the Beast saying, who is like unto the Beast, who is able to warre with him? verse* 4. 13, 14. And so by this meanes they of the world, both *Kings* and people, in stead of worshipping GOD the *Father* in Spirit and truth as CHRIST had taught, and of receiving absolution from their sinnes through repentance and Faith, in the name, and by the bloud of IESVS CHRIST unto eternall salvation, they worship the *Dragon* and the *Antichrist*, they drinke of the *wine* of her Cup of abominations, and filthinesse of her fornication, which sitteth on the scarlet

coloured *Beast*, and saith, *I sit being a Queene, and am no widdow, and shall see no sorrow*, and become deeper dyed, and drencht with pollutions and sinnes, loose their soules, and dye, and perish for ever.

The marke of the *Beast* is an open and publique profession, and willing and resolute subjection unto the said Idolatrous Image, imitation, & forme which the false *Prophets* had now put life into againe, admiring, adoring and rejoycing over the same, as a marke upon the fore-head, by which they are manifestly known to belong unto the *Beast*, or else a more secret yielding and subscribing thereunto against knowledge and conscience, willingly for some temporall ends, as a marke in the right hand, whereby also they would know their owne, and find out such as were contrary unto them, it being also ordained by them, that no man might buy or sell, or any way trade within the bounds of their dominions, but hee that had the marke either in his right hand, or upon his forehead. And their Dominions have beene sometimes very large, and their power hath extended far, as we may reade, *Rev.* 6. 8. and 9.15. and 13.7,8. And as experience hath proved, though it bee now in some measure shortned.

These were the Lawes and ordinances of the *Beast*, and his false *Prophet*. All which as they on paine of death, required them to be observed and done; So the LORD GOD on the other

ther side, doth forbid them upon paine of his wrath, and everlasting torments, with fire & brimstone saying, *If any man worship the Beast, and his Image, & receive his marke in his forehead or in his hand, the same shall drinke of the wine of the wrath of GOD, which is powred out without mixture into the Cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lambe, and the smoke of their torments ascendeth up for ever and ever. And they have no rest day nor night who worship the Beast and his image, and whosoever receiveth the marke of his name,* Rev. 14. 9, 10, 11. And then signifieth the victory which the Saints should get against them all, through Faith and patience, in suffering their cruell and unrightfull judgement saying; *Heere is the patience of the Saints, heere are they that keepe the commandements of GOD, and the Faith of IESVS,* verse 12. For according to their Lawes and judgement, so was their execution, whereupon the holy *Apostle Iohn* heard a voyce from heaven saying unto him, *write, blessed are the dead which die in the LORD from henceforth, yea saith the Spirit, that they may rest from their labours, and their workes do follow them,* verse 13. These are those Saints and *Martyrs* of IESVS, with whose blood the woman that sate upon the scarlet coloured *Beast* with seven heads and ten horns, had made herselfe drunke, whereat the holy *Apostle* foreseeing it, wondred with such great admiration mine, chap. 17. And these were they

whose soules he saw in vision, so immediately after the vision of the pale *Horse* upon which death sat, and hell followed with him, in *Chap.* 6. where it is said, *And when he had opened the fifth seale, I saw under the Altar, the soules of them that were slaine for the word of* GOD, *and for the Testimony which they maintained, and they cried with a lande voyce saying, how long LORD holy and true dost thou not judge, and avenge our blood on them that dwell upon the earth, and white Robes were given unto every one of them, and it was said unto them that they should rest yet for a little season untill their fellow servants and their brethren, that should be killed as they were should be fulfilled, verse* 9. 10. 11. And these were they that were beheaded for the witnesse of Iesvs and for the word of GOD, and because they would not worship the *Beast*, nor his Image, nor would receive his marke upon their foreheads, nor in their hands, whose Soules *Iohn* saw now again, in this 20. *Chapter* after the vision of the Thrones, and they that sate upon them, unto whom judgement was given, and of which soules it is said, *And they lived, and reigned with Christ a thousand yeares, verse* 4.

These thousand yeares of the Soules of the Saints living, and reigning with CHRIST, is all the time of the *Dragons* being bound, even that little season wherein they were to rest, and their fellow servants and brethren, that should be killed as they were, should be fulfilled, which may bee some yeares more then a thousand

thousand, but no lesse: a thousand yeeres onely are named for two severall causes or respects, first to shew for the comfort of the Saints, which from thenceforth were to be slaine, that there should not be any more thousand yeares then one, before the LORD JESVS CHRIST shall come from heaven, and bring all the soules of the Saints with him, to receive their bodies againe which were slaine and dead, but shall then bee raised to life, and so live and reigne with CHRIST, both body and soule, for evermore world without end, receiving the Kingdome and reward of all their workes, and labours, and patience, when he will also avenge their blood on those dwellers on earth which shed the same. And secondly, to give them to understand for their satisfaction also, and comfort, that although their bodies from time to time, during the said thousand yeares should be killed, yet their soules shall live and rest, and reigne with CHRIST in Heaven all the time, till the thousand yeares bee expired.

Not that we are here to understand by the slain and beheaded Saints, onely such as were, or should be actually killed by sword, fire or so, as if no one else may be said to be slaine, but they. Nay not so, for all the Saints that ever were since the beginning, are now, or shall bee hereafter to the end, have beene, or shall and may truely be said to be slaine for the LORDs sake, in one manner or other, Saint Paul saith in proofe

hereof, who shall separate us from the love of CHRIST, shall tribulation or distresse, or persecution, or famine, or nakednesse, or perill, or sword, as it is written for thy sake O LORD are we killed, all the day long we are counted as sheep for the slaughter, Rom. 8. 35, 36. And Saint *John* saith, whosoever hateth his brother is a murderer, 1 *John* 3. 15. And CHRIST saith of his faithfull, *And yee shall bee hated of all Nations for my names sake*, Matt. 24. 9. So that it is rightly said by the spirit of GOD, of the soules of all his Saints, deceased *yea must rest yet for a little season, untill your fellow servants and your brethren which shall be killed as you were shall bee fulfilled*, because all are killed in one manner or other.

Reve. 6. 10 11

VERSE 5.

But the rest of the dead lived not againe, untill the thousand yeeres were finished, this is the first resurrection.

THe rest of the dead, are not only those small and great, rich and poore, free and bond, whose soules the *Beast* and his false *Prophet* should make merchandise of and Kill, but all the ungodly of the earth, besides who being dead in body or also dead in soule, as touching all blessednesse of life, yea they are dead while they live in the body, in all blessed and eternall respects, and so being dead in bo-

dy, live not againe neither body nor soule, nor shall live untill the thousand yeares be finished, then their bodies that are dead shall be raised, and both body and soule live to undergoe the second death, as after in *verse* 12, 13, 14. appeareth, according also unto the words of CHRIST, *Iohn* 5. 28, 29.

The living and reigning of the soules of the righteous, is sayd to be the first resurrection, which beginneth here while the soule is in the body, as Saint *Paul* manifesteth saying, *ye are circumcised with the circumcision made without hands, in putting off the body of the sinnes of the flesh, by the circumcision of* CHRIST, *buried with him in Baptisme, wherein also ye are risen with him through the faith of the operation of* GOD, *who hath raised him from the dead, and you being dead, in your trespasses and sinnes, hath he quickned, &c.* *Col.* 2. 11, 12, 13. According also as CHRIST had said, in *Iohn* 5. 24, 25. And as Saint *Paul* saith againe, *If ye be risen with Christ, seeke those things which are above, where* CHRIST *sitteth at the right hand of* GOD, *Coloss.* 3. 1, 2, 3. And so their bodies being dead, their soules doe live, and rest, and reigne with CHRIST in Heaven, for there is CHRIST, and there are the soules of the Saints deceased, remaining still in the estate of the first resurrection, (but in more perfection) untill the LORD shall come from Heaven, and the resurrection of their bodies shall be, in respect whereof this of the soule is said to be the first resurrection,

and

and because the bodies of the ungodly shall then also be raised

The not living againe of the rest of the dead mentioned in the first part of this verse, is set downe by the holy Ghost, as a parenthesis by the way, to give us to understand, lest we should mistake, that this resurrection of the soules of Saints is not a resurrection wherein the ungodly have, or shall have any part, nor the generall resurrection of the bodies of all good and bad, which shall be at the last day; but another before it, of the soules of the Saints onely, and therefore saith, this is the first resurrection.

Neither are we to conceive that this first resurrection, and living, and reigning with *Christ*, belongeth only to the Saints that were to be in this last time, since CHRIST revealed these things unto his servant *John*, but that it belonged also to the Saints, that have beene in all ages since the beginning, and that they all had, and have still, as touching their soules, part therein, although, by reason of the excellent manifestation of the *Gospell* by JESUS CHRIST now in this last time, and of the large extent thereof unto the *Gentiles* in the last place, as well as to the *Jewes* in the first, and of the great persecutions, and fiery trialls that should arise and be for the same, in this time (above all other times before past,) it be spoken especially of them; and the thousand yeares being the time of their sufferings, the killing and beheading of their bodies, and living and

reigning

reigning of their soules especially, which being once accomplished, all sufferings of Saints, and dieing and reigning of their soules without their bodies will be ended, and they shall all live and reigne both body and soule, together with CHRIST for evermore, in the world to come.

And whereas there be some that would have this first resurrection here spoken of, to bee a resurrection, or restoring of the remaining Jewes, unto the faith of the *Gospell*, and also to the land of *Canaan*, to live and reigne there, in a glorious and prosperous estate, with a great *King* over them, for a thousand yeares before the end of the world, conceiving that the Spirit of GOD intendeth in this place, such a thing.

And others, that CHRIST shall in his owne person, come and raise up all the dead that have been actually killed for his name and truths sake, and they to live and reigne with him in *Canaan*, a thousand yeares before the end of the world, and resurrection of the rest of the dead, and that so the words doe intend, and beare it, as they conceive.

And others againe, that all the Saints which are dead, at the comming of *CHRIST* shall be raised to life, and they with the Saints remaining alive, live and reigne with *CHRIST* in the land of *Canaan*, a thousand yeares before the end of the world, and resurrection of the ungodly, and that this is the meaning of the

place, as conceiving that herein, they (outstripping the other) have found out the truth, which conceit some of them would seeme to confirme, from the words of Saint *Paul*, where he saith, *But the dead in Christ shall rise first*, 1. *Thes.* 4. 15. In these things, I say, they are all deceived, and doe erre not understanding the *Scriptures*.

First, for the *Jewes* restoring in such a manner, here is not a word nor tittle in the said place of the 20. *Chap.* of the *Rev.* to give them occasion so to thinke, but that they would seeme to fetch the ground thereof from some other *Scriptures*, where according (to their purpose) it is not to be found.

And as concerning the other, here is not a word of the resurrection of the bodies of the just before the bodies of the unjust, but of their soules onely, nor a word of the coming of the *LORD* in person, untill the thousand yeares shall be fulfilled; This living and reigning of the soules of the Saints with *CHRIST*, is to be and continue the same time, that the rest of the Saints are to bee killed, and their soules to reigne also, as hath beene proved by *Rev.* 6. 11. and 14. 12. compared with this in *Chap.* 20. And *I saw the soules of them that were beheaded &c.* To the end of the 6. *verse*, and when *CHRIST* shall come in person, all sufferings and killing, and dying of Saints will be ended, the last enemie is death, and death will then be swallowed up in victory. Neither

is this world capable of such an estate as shall bear the comming of CHRIST, and resurrection of his Saints, that holy City and kingdome of his and his Saints, which shall then be revealed, and set up according to the *Prophets*, cannot stand where the curse of GOD, and corruption remaineth, as in this world it doth, therefore before the end of the world no such thing can be, nay not for one day, much lesse for a thousand yeares.

And as for the words of Saint *Paul*, 1 *Thes.* 4. 15. &c. He speaketh not in this place of a resurrection of the dead in CHRIST, before the dead out of CHRIST, as if there should be a thousand yeares or a dayes space betweene, nor of a first in any such respect, but before the change of the just, remaining alive unto the day of the LORDS comming in glory, as he plainly expresseth it saying, *We which are alive and remaining unto the comming of the* LORD *shall not prevent them which are asleep, for the* LORD *himselfe shall descend from Heaven with a shoute, and with the voyce of the Archangell, and with the Trumpet of* GOD, *and the dead in* CHRIST *shall rise first, then we which are alive and remaining shall be caught up together with them in the clouds, to meete the* LORD *in the ayre, and so shall we be ever with the* LORD, 1 *Cor.* 15. 16. 17. Where, I say, the Apostle declareth plainely that the dead in CHRIST, that is, all the faithfull from the beginning of the world which are dead, at the second com-

ming of the LORD shall be raised first, before the faithfull living shall be changed, or to prevent them, or receive any glory before them; but together with them, the Apostle hath not a word in all this, of the ungodly in any respect, but of the faithfull only.

And as concerning the first resurrection, and also the second, CHRIST himselfe testifieth of both unto the Jewes, saying, *Verily verily, I say unto you, he that heareth my word, and believeth in him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death to life. Verily verily, I say unto you, the houre is comming, and now is, when the dead shall heare the voyce of the Son of GOD, and they that heare it shall live. For as the Father hath life in himselfe, so hath he given unto the Son to have life in himselfe, and hath given him authority to execute judgement also, because he is the Son of Man. Marvaile not at this, for the houre is comming, in the which all that are in the Graves, shall heare his voyce, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of condemnation.* Joh. 5. 24, 25, 26, 27, 28, 29. Where in the first place, from the 24. verse to the 27. he speaketh of the first resurrection, wherein the Elect who were dead in trespasses and sinnes, as well as others are by the voyce of his word, and Gospel, which they heare, and believe, through the operation of

the

the holy Ghost, quickned, and raysed in soule, unto life enerlasting, and therefore he saith, *The houre is coming, and now is, when the dead shall heare the voyce of the son of GOD, &c.* And they that heare it shall live, v. 25, for the first resurrection beginneth here, and continueth until the LORDS coming in glory, and the resurrection of the body, as hath beene proved before: and in ver. 28, 29. as in the second place, he speaketh of the resurrection of all that are in the Graves, good, and bad, which at the sound of his voyce in the day, and houre of his second apearing shall come forth without any distance of time betweene, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation: if therefore, there be another resurrection besides these two, it must be a second, and not the first; and this last, the third, because the Scripture speaketh not of a resurrection after this.

VERSE 6.

Blessed, and holy is he that hath part in the first resurrection, for on such the second death shall have no power, but they shall be Priests of GOD, and of CHRIST, and shall raigne with him a thousand yeares.

THe LORD who alwaies delighted to speake good things to his chosen, to

strengthen, and make glad their hearts in the midst of their greatest afflictions, pronounceth every one blessed, and holy, that hath part here in the first resurrection, and sheweth to their further comfort, the great benefit that shall follow the same, which is, that the second death, the condemnation in the Lake of fire, which shall have power on all the ungodly, in the day of judgement, shall have no power at all on them: the first death of the body, which now by reason of sinne is common to them also, as well as to others, it may, yea they may be actually killed by the men of this World for the testimony of IESVS CHRIST, and for the word of GOD, as we reade, and as experience hath long proved in many, and so die as touching their body, but the second death which is to come after the death of the body, and the resurrection of it againe, may not; they shall not come into condemnation, as CHRIST said to the *Jewes*, but are already passed from death to life; yea they have everlasting life, as in *Iohn* 5, 24. before mentioned, so here, but they shall be Priests of GOD, and of his CHRIST, and shall raigne with him a thousand yeares, even all the time of the Dragons being bound, and the Beasts raigning, & their Brethrens sufferings, until the loosing of Satan, and the LORDS coming to judgement, during this time, the soules of the *Saints*, (for of the soule he speaketh, and not of the body, as in the 4. ver.) they shall have

this

this great priviledge, and honour, to be Priests of GOD, and of CHRIST, yea Kingly Priests, as the *Apostle Peter* saith, and shall live and reſt, and raigne with CHRIST, part here on Earth, and part, and more perfectly in Heaven; offering ſpiritual ſacrifices of praiſe, and thankſgiving unto GOD, for all theſe great things, and ſinging ſpirituall ſongs unto him in a ſpirituall heavenly manner; aſcribing all honour, and glory to GOD, and to the Lamb CHRIST JESVS, as we may reade, 1 *Pet.* 2. 5, 6, 7, 8, 9. *Reve.* 4. 8, 9, 10, 11. and 5, 8, 9. 10.

And if any ſhall aske how they may be ſaid to live and raigne with CHRIST a thouſand yeares that came but now in this preſent age into the world, when there was not one hundred of the thouſand yeares to come; my anſwere is, it is not ſaid that every one that hath part in the firſt reſurrection, ſhall live and raigne all the full time and dayes of a thouſand yeares, before the ſecond reſurrection, neither is this the intent, or drift of the holy Ghoſt: but inſomuch as the Dragon was to be bound for a thouſand yeares, and that yet notwithſtanding, another Beaſt was to raigne, and perſecute, and kill the *Saints* all the time, I ſay, for the comfort of theſe *Saints*, the LORD was pleaſed to reveale, & have it written down unto them, that their Soules ſhould all live and raigne within the ſame time of a thouſand yeares, and be Priests of GOD &c. Not every

ty *Saints* a thousand yeares, but all the *Saints* a 1000, a 1000 for all. And they to whom these things were first declared who underwent the first trial had the full time and dayes of the thousand yeares before them to come, and therefore (understanding the great persecution, and bloodshed of the *Saints* that was then, and should be a long time after) said, *how long LORD holy and true, dost thou not judge, and avenge our blood, &c.* And for them a shorter time then a thousand yeares, might not rightly have beene set downe, neither had it beene so usefull to them, nor to us: the comfort, and benefit to each soule, doth not consist in the length of the time of this first resurrection and living, and raigning in it, &c. But in the excellency of the graces, and blessings that are granted, and given them within the time, and chiefly because they extend to the Kingdom, Priesthood, glory, and riches of eternity; It is true, the thousand yeares are now neere finished, and we have not long to stay, although, in respect of the present evils, and the future eternall good, we may also thinke the time long, before the LORD JESVS CHRIST will come from Heaven, and bring all the soules of the Saints with him, when their bodies shall be raised, and vnited unto them, and both body, and soule live, and raigne with him, not for a thousand yeares in this corrupt world, but for evermore in the world that is to come, which, with all things in it

shall be in subjection to CHRIST, as it is written *Heb.* 2. 5, 6, 7, 8, *Psal.* 8. 4. When all things shall be new and stable, and GOD himselfe shall be with his people, and be their GOD, as it is declared in *Reve.* 21, and 22, and as the 24. Elders sing in their new song, as in the person, and representation of the whole Church of Saints, unto the Lamb CHRIST IESVS, saying, *Thou art worthy to take the booke and to open the seales thereof, for thou wast slaine, and hast redeemed us to GOD by thy blood out of every kindred, and tongue, and people, and Nation, and hast made us unto our GOD, Kings & Priests:* All these things they sing, as done for the present to the Soule here, and in Heaven, as being the estate of the first resurrection, and then, *And we shall raigne on the Earth, Reve.* 5. 8, 9, 10. Then will GOD the Father perfect, & accomplish his Covenant to the full, which he made with *David*, concerning his Sonne *Iesus Christ* to make him his first borne, manifestly in the sight of all, higher then the Kings of the Earth: his Throne shall be established for ever as the Sun, and as the Moone before him, and as a faithfull witnesse in Heaven: his Covenant also, with *Israel*, to be a Nation before him forever; and with the *Levites*, the Priests, his Ministers, shall be performed according as he hath spoken, 1 *Chro.* 17. 12, 13, 14, *Psal.* 89. *Jer.* 31, 35, 36. *Jer.* 33, 20, 21. &c. Then shall they give unto the LORD the glory due unto his holy name, and bring an offering, in a

cleane Veſſell, and come before him; then ſhall they worſhip the LORD in the beauty of his holyneſſe, and feare before him all the Earth; the World alſo ſhall be ſtable, that it be not moved: Then ſhall the Heavens be glad, and the Earth ſhall rejoyce, and men ſhall ſay among the Nations, the LORD raigneth &c. as holy David ſung ſo long agoe with gladneſſe of heart in his Pſalme which he firſt made upon the bringing home of the Arke of the Covenant, *Chron.* 1.16. Whereunto alſo agree the words of the Prophet *Eſay*, where he ſaith, firſt of the Idolaters of this World, *They ſhall be aſhamed, and confounded, all of them, they ſhall goe to confuſion together, that are makers of Idoles*, And the *But Iſrael ſhall be ſaved in the LORD with an everlaſting ſalvation: ye ſhall not be aſhamed, nor confounded world without end; For thus ſaith the LORD that created the Heavens, GOD himſelfe that formed the Earth, and made it, he hath eſtabliſhed it, he created it not in vaine, he formed it to be inhabited: I am the LORD, and there is none elſe, I have not ſpoken in ſecret, in a dark place of the Earth: I ſaid not to the ſeed of Jacob, ſeeke yee me in vaine; I the LORD ſpeake righteouſneſſe, I declare the things that are right.* *Eſay* 45. 13, 14, 15, 16, 17, 18. And as he alſo propheſied in Chap. 65. 13, 14, 15, 16, 17, 18. and 66. 20, 21, 22. according to *Daniel* 7. 27. 2 *Pet.* 3. 13. *Reve.* 11. 15, 16, 17. and ſundry other Scriptures, of which more ſhall be ſpoken hereafter, if GOD permit.

VER. 7.

VERSE 7.

And when the thousand yeares shall be expired, Satan shall be loosed out of his Prison.

NOw come we to the things chiefly intended to be revealed in this place, which could not well have beene understood, if the former things that were to be, betweene the binding of Satan, and the loosing of him againe, had not first beene mentioned and shewed us.

When the foresaid thousand yeares of the soules of the Saints, living, and raigning, with CHRIST in Heaven, and their Brethrens sufferings on Earth shall be expired, Satan a little before, and against that day is to be loosed.

This loosing of Satan doth follow in place of being, next after the taking of the Beast, and the false Prophet, by him that sitteth on the white Horse, and the casting them alive into the Lake of fire, spoken of in the end of the 19. Chapter; according also, as it was shewed the *Apostle* before in Chap. 16. to follow immediately, after the fift *Angel* had powred out his viol upon the Throne of the Beast, and that his Kingdom was waxen darke &c. ver. 10. 11. then (as the next great opposition to the Church of GOD, and plague to the World) the sixt *Angel* having powred

out his vial upon the great River Euphrates, that the way of the Kings of the East might be prepared. *Iohn saw three uncleane Spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet*, for they are (as hee saith) *the Spirits of Divels, working miracles to goe forth unto the Kings of the Earth, and of the whole World, to gather them to the Battel of the great day of GOD Almighty.* *ver.* 10, 11, 12, 13, 14.

The first of these three uncleane Spirits, is that which of old dwelt in the heathen Emperors, called here, as also in other places, by the name of the Dragon; this uncleane Spirit, when it could no longer worke, by him the said Dragon, and by his meanes, because his power failed, he went out of his mouth, and according as he saw his fittest opportunity, went unto the said Kings of the Earth, called before *the Kings of the East*, because they should the principall of them in the latter dayes especially, possesse the Easterne parts of the World, as now we see they doe, I say, he went not onely to possesse them with their Paganish heathenisme, whereunto their minds were already much devoted, and with his Mahumetisme, which with open professed enmity against CHRIST and his Gospel, they have embraced so long, but to stir them up against the whole estate of Christendom, and people thereof; as experience hath already

Revel. 16. 12.

in part proved: not onely in *Hungary*, of *Germany*, but in other parts also; as far as their power could, or can yet reach on Sea, and Land: for Satan walkes up and downe the Earth stil as he had wont to doe, and although he be cast out of Heaven, so that he hath no place there, to be worshipped openly as GOD, as he had wont to be, in, and through his deified Cesars, yet he neglects not to use such meanes, as he hath such powers, and persons, as he findes abroad in the Earth, and takes the times, and places, that are fittest for his purpose; and so far as the limits of the unchained parts of his power, and Spirits, can reach, makes use of all.

The second, and third, of these uncleane Spirits of Divils, are they that have along time dwelt in the Beast, the Antichrist of *Rome*, and his false Prophets, which according as they find them to become weake, and not able to hold out against CHRIST, and his Heavenly Army, which are now at this present time in field prevailing against them, notwithstanding their great number of horsemen of War, and strength of friends, as in Chap. 19. appeareth, and we by good, and comfortable experience, perceive: So accordingly I say, they begin to leave them: And when they shall be as low brought by him that sitteth on the white Horse, as their predecessor the Dragon was before them; when their Thrones, and power, shall be quite

demolished, and throwndowne, their Merchandising faile, and no man buy their wares, and commodities, any more, as in Chap. 18. is declared, shall certainely come to passe: then those two foule Spirits will goe quite out of their mouthes also, and themselves must be taken and cast alive into a Lake of fire burning with brimstone, and the residue, which stood for them be slaine with the sword of him that sitteth upon the horse, as in the end of the 19 Chap. And so the thousand yeares being expired, Satan shall bee fully loosed out of his prison.

VERSE 8.

And shall goe out to deceive the Nations which are in the foure quarters of the Earth, Gog and Magog, to gather them together to battell, the number of whom is as the sand of the Sea.

NOw, the *Beast* and the false *Prophet* being taken, and cast alive into the lake of fire burning with brimstone, and the said thousand yeares expired, and *Satan* that profest enemie of mankind being let loose, he goeth roundly about his old worke againe, to deceive the Nations his former way, and to destroy the Church of God, and her seed by his heathen powers, in the open profession and practice thereof, from which hee had beene bound so long; And therefore he is said to goe out

not to one part of the world alone, or two, to deceive them, but to the Nations which are in the foure quarters of the Earth, to the *North* parts as well as to the *East*, as *Ezekiel* prophesied, *Gog and Magog, the chiefe Prince of Meshech and Tubal, they of Persia, Ethiopia, and Libbia &c. Gomer and his bands, the house of Togarmath of the North quarters, &c. Ezekiel* 38. 2, 3, 4, 5, 6. *Ezek.* 39. 1, 2. That is, not only the *Turke*, and his great bands, but also, with them, all the wicked *Kings*, and powers, and people in the whole world that possible he, *Satan*, with all his uncleane spirits can take and gather together for the purpose, that so the number of them may be innumerable, even as the sand of the Sea, according also to that which is said in *Chap.* 16. *For they are the spirits of Devils, working Miracles to goe unto the Kings of the Earth, and of the whole world to gather them to the battell of the great day of GOD Almighty, verse* 14.

VERSE 9.

VERSE 9.

And they went upon the bredth of the earth, and compaſſed the camp of the Saints about, and the beloved City, and fire came downe from GOD, out of heaven and devoured them.

THis their comming is to bee after the full end of *Antichriſt*, and of the dayes of his abhomination and tribulation, and the downfall of his Seate and City; when the truth and true worſhip of GOD ſhall come neereſt like their firſt eſtate, whereunto it is even now at this preſent time tending, when theſe parts of *Europe*, the poſſeſſions of *Japhets* poſterity, where through GODS ſpeciall grace and bleſſing his Church is now, and ſhall be then moſt eminent, and being alſo the richeſt, plentifulleſt and beſt planted part of all the world, full of all the moſt uſefull fruites, cattell and goods that are, when theſe parts, I ſay, ſhall be at peace within themſelves which yet they are not, when the waters of that great River *Euphrates*, the power and ſtrength of thoſe parts, and remainder of the Empire, which have ſo much over-ruled, and oppreſſed at home, and that for their owne ſafety ſake, did moſt withſtand them, ſhall be dried up: when every *Prince* and ſtate in Chriſtendō ſhall bee free, and at quiet with his people within their owne borders, then evill thoughts ſhall come into their hearts in full meaſure, and they ſhall

shall resolve within themselves, and each say to his associates, *Come, I will goe up to the Land of unwalled vilages, I will goe to them that are at rest, that dwell safely all of them, dwelling without walles, and having neither barres nor gates, to take a spoile and to take a prey, to turne thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the Nations, which have gotten cattell and goods &c. Ezek.* 38. 8, 9, 10, 11, 12.

For as in the *Apostles* times, and first estate of the Church, when she was cloathed with the Sunne, and had the Moone under her feet, and upon her head a Crowne of twelve Starres, and had great peace, especially throughout all *Judea*, where her light did then most shine, as it is written of her, and being great with childe, travelling ready to bring forth her first and primitive fruite, then the great red *Dragon* stood before her to devoure her Childe as soone as it was borne, which by reason of its strength of Faith, and patience, is called *A man Childe, persecuting also the woman which brought him forth, and causing her to flye into the wildernesse, as in Rev.* 12. appeareth, that by this meanes the time, of her fairest beautie was but short, like as it also fell out with the City, Temple and people of the *Iewes*, soone after *David* and *Salomons* dayes, the most flourishing time for GODS true worship and service, prosperity and peace that ever they had, in so much that it was said by an *Angel* of GOD, to a holy *Prophet* in the

captivitie, *Then bare the barren a Sonne*, 4. *Esd.* 10. 46. *&c.* Even so now, when the Churches beautie shall most shine againe, as after the full end of *Antichrists* tyranie it will, and that shee shal be at peace also, (comparatively) and great with Child, travelling to bring forth the last remnant of her fruit, and generation of the first borne, then that old *Serpent Satan* will stir up all his forces against her and her Childe. And they shall come downe like a storme upon the Countries of Christendome, and like a cloude shall cover the earth, and spred themselves in great bredth upon the Land, and compasse the campe of the Saints about and the beloved Citie. But yet, as the Lord for her comfort told her, it shall be a little season, for when they shall be ready to take, and destroy all, as having it fully in their power, as it were, and nothing to be discerned by the eye of flesh, able to withstand or prevent them; Then, as GOD did destroy the Armie of *Senacherib* King of the *Assyrians*, which came against *Ierusalem* in the dayes of *Hezekiah* King of *Judah*, and of *Isaiah* the *Prophet*, a hundred fourescore and five thousand in one night, or rather as he overthrew the Cities of *Sodome* and *Gomorrah*, so will he destroy these servants, and souldiers of *Satan*, *Fire shall come downe from GOD out of Heaven and devoure them, according also as Ezekiel prophesied, Chap. 38. and Chap. 39. and as it was shewed unto this Apostle before in Chap. 16.* where it is said, *And there fell upon men a great*

hail

haile out of heaven, every stone about the weight of a talent, and men blaspheamed GOD, *because of the plague of the hayle, for the plague thereof was exceeding great, verse* 21. For although GOD will call for a sword against them, throughout all his mountaines, and that every mans sword of them shall bee against his brother, like as it was with them of the children of *Ammon* and *Moab*, and they of *Mount Seir*, that came against *Judah* in the dayes of *Jehosaphat* King of *Iuda*, and that *God* will plead against them with pestilence & with blood, so that in the mean season of their being upon the mountains of *Israel*, they of the Land shall take no wood out of the forrest, but for seven yeeres together shall burne their weapons for fire, there shall be such store of them, by reason of the great slaughter and death that shall bee among them, and the innumerable companies still comming downe, as *Ezekiel* propheſied, yet will they not give over, but thinking to destroy with their multitudes (as their manner is) shall hold on even untill GOD shall come to raine upon them hayle stones of fire, and utterly destroy them. And it shall bee fulfilled which was spoken by the *Prophet Esay*. *Come neare yee Nations and heare, and hearken yee people; Let the Earth heare, and all that is there in the world, and all things that woove forth of it, for the indignation of the LORD is upon all Nations, his fury upon all their Armes, hee hath utterly destroyed them,*

2 *Chro.* 20. 22, 23, 24.

Ezek. 38. 21, 22, 23.

Esay 34.

hee hath delivered them to the ſlaughter, their ſlaine ſhall bee caſt out, and their ſtinke ſhall come out of their carcaſſes, and the mountaines ſhall bee melted with their blood, and all the hoſt of Heaven ſhall bee diſſolved, and the Heaven ſhall bee rolled together as a Scrole, and all the hoſt ſhall fall downe as the leafe falleth downe from the vine, and as a fading fig from the tree, for my ſword ſhall bee bathed in Heaven, behold it ſhall come downe upon Idumea, *and upon the children of my curſe to judgement. The ſword of the* LORD *is filled with blood, it is made fat with fatneſſe, and with the fat of Lambes and Goates, and with the fat of kidneys of* Rams. *For the* LORD *hath a ſacrifice in* Boſra, *and a great ſlaughter in the Land of* Idumea, *and the Unicorne ſhall come downe, and the Bullocks and the Bulles, and their Land ſhall bee ſoaked with blood, and their duſt made fat with fatneſſe, for it is the day of the* LORDS *vengeance, and the yeare of recompence for the controverſie of* Sion. *And the ſtreames thereof ſhall bee turned into pitch, and the duſt thereof into brimſtone, and the Land thereof ſhall become burning pitch. It ſhall not be quenched night nor day, the ſmoake thereof ſhall goe up for ever &c. Eſay* 24. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. *According alſo as the Prophet* Ioel *ſpeaketh, Chap.* 3. 9, 10, 11, 12, 13.

VERSE

VERSE 10.

And the Devill that deceived them was cast into the Lake of fire and brimstone, where the Beast and the false Prophet are, and shall be tormented day and night for ever and ever.

AND the Devill that old Serpent, which hath been from the beginning, the author of all wickednesse & deceit, the envious person that first sowed the evil seed of tares in the field, wherein GOD had sowed good seed, hee, that Prince of darkenesse which ruled in the ayre, working alwaies in the hearts of the children of disobedience; hee that deceived the old world which perished by the flood, and after that, those Kings, and Monarchs of the earth, and Nations which so much oppressed *Israel* leading them into captivitie, destroying both their Citie and Temple, and that bred also among them of *Israel* that viperous generation, which killed the *Prophets* at home, and crucified the LORD of Glory, hee that reigned in the great red *Dragon*, which so cruelly persecuted the *Spouse* of the Lambe, and her childe, and that afterwards dwelt in the Beast, and the false Prophet, who ruled so long time over the Kings of the Nations and People of the world, deluding them so strongly by their sorceries, and consuming also, and murdering the *Saints* of the most high: And that now at

last, (to fill up the measure of his wickednes) deceived with his foule Spirits, those Kings of the Earth, and of the whole world, and the Nations of the foure quarters of the same, in bringing them downe thus upon hopes of gaine, by destroying the *Saints*, and the beloved City, to come to their owne destruction; even to the battel of the great day of GOD Almighty; the day of the LORDS vengeance, and yeare of recompence for the controversy of *Sion*, and for all the wrongs done to her Children: he, even he, that deceived them all, is now cast into the Lake of fire burning with brimstone; as the Beast and the false Prophet were cast before him in Chap. 19. but where he must lie, not for a thousand yeares, and then come out againe, as before out of his Prison, the depth wherein he was cast and lay chained for such a time; Nay, all his exploits will now be ended, and he must remaine in that Lake of fire, where the Beast, and the false Prophet are: not to torment men in that Lake, as some imagin, as if he should have dominion over them still; nay, that were very unright, and unbeseeming the equity of justice; but to be himselfe tormented there, with them, night, and day, for ever and ever; he shall now deceive no more, neither secretly, nor openly, neither directly, nor indirectly, nor beare any kind of rule, or Lordship whatsoever: neither shall he be able, once to blaspheme, or move against GOD; as some also

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thinke he shall; nor to doe any more hurt at all to his *Saints*. Nay, it is now come, that he must drinke of the wine of the wrath of GOD which is powred out, without mixture, into the Cup of his indignation, and be recompenced for all that he hath done, and payed in justice to the full for the same.

And as the dayes of Satans deceiving the world, and working wickednesse, will be all now fully ended, so on the other side, *The Sun shall be darkned, and the Moon shall not give her light: The Stars shall fall from Heaven, and the powers of Heaven shall be shaken*, as CHRIST foretold *Mat.* 24. 29. according to *Esay* before mentioned, Chap. 34. 4. and as it is in *Reve.* 6. 12, 13, 14. according to *Joel* 2. 30, 31. which are all figuratively to be understood, as in *Reve.* 8. where it is said, *And a third part of the Sun was smitten, and a third part of the Moon, and a third part of the Stars, so as a third part of them was darkned, &c. ver.* 12. Where by the Sun is meant the Gospel of CHRIST, the light whereof shineth to the world through him; it shall at this time be darkned, not in part onely, as formerly it had beene, to the fulfilling of that in *Reve.* 8, 12. but totally it must become black as sack-cloath of haire, and the Earth, and Inhabitants thereof (whose light of faith, and workes, doth depend upon the light of the grace of GOD, in the Gospel of JESVS CHRIST, as the light of the Moon doth on the light of the Sun) it shall not give her

her light; and not onely so, but it shall become as blood also, much blood shall be shed upon the earth in this time, as the *Prophet Esay* before mentioned, declared: And the Ministers of the Gospel, and such as be as Stars, and lights in the Church, shall either be slaine for the witnesse of CHRIST, and his truth, and so cast to the earth, as the Dragon did cast a third part of the first, and chiefest of the Stars of Heaven to the earth in the Primitive state, as in *Reve.* 12. was foreshewed. *And the Dragon his Tayle drew a third part of the Stars of Heaven, and cast them to the Earth. ver.* 4. or else as a falling leafe, or as untimely figs, fall away from Christian Religion, to Mahumetisme, or other Heathenish Apostacy, and denying the LORD, and his truth: and so the powers, and outward estate, and meanes of salvation shall be shaken, and as it were folded together like a scrole, that having been read throughout, must now be rolled up.

All these things, as they are to come to passe, shortly after the dayes of Antichrists tribulation, as CHRIST foretold saying, *Immediately after the tribulation of those dayes shall the Sun be darkned, and the Moone shall not give her light. &c.* So they are to goe before the day of the LORDS comming in glory. as the Prophet *Joel* Prophesied, *The Sun shall be turned into darkenesse*, (saith he) *and the Moon into blood, before the great, and terrible day of the LORD come. Joel* 2. 31. And not long, but

a very little before, as the LORD saith, *And then shall appeare the signe of the Son of man in Heaven, and then shall all the Tribes of the Earth mourne, and they shall see the Son of man come in the Clouds of Heaven, with power, and great glory. &c. Matt.* 24. 39, 40. Then, when the Sun shall be darkned, and the Moon loose her light, and the Stars fall from Heaven, and the powers of Heaven be shaken, at this time shall the LORD come as we see here, by his owne declaration.

And then, although the LORD when hee cometh will find no doubt, some faithfull ones no the Earth that looked for him, & with their Lamps burning, attending his coming, yet shall he not find faith in the reliqve, nor any one more to turne unto GOD by repentance, and be reconciled unto him by his grace, through faith; for when Gog, and Magog, and Satan their chiefe Generall, with all their innumerable multitude, shall be upon Christendom, and that GOD shall bathe his sword in Heaven, as he hath spoken: and the Sun be darkned, and the Moon lose her light, &c. as aforesaid, then the limited day spoken of in *David*, and mentioned in *Heb.* 4. by *To day*, after so long a time, or while it is or may be sayd, *To day if you will heare his voyce, harden not your hearts*: This day will be expired, and the number of GODS Elect, the Children which *Sion* longed for, will be fulfilled, according as it was foreshewed to a holy *Scribe*, that desired the same.

4. Esd. 2, 28, 39, 40, 41, and also to the holy Prophet, Esay 49. 16, 17, 18, 19, 20, 21. &c. And *there shall be time no more*, as the holy Angell ſware in the ſight, and hearing of the *Apoſtle* Saint *Iohn*, in *Reve.* 10. 6. The night which CHRIST forewarned us of will be, wherein no man can worke: The Virgins which have oyle in their Lamps, will keepe it for themſelves, and they that have none, ſhall have no time for to buy; he that is unjuſt then, let him be unjuſt ſtill; and he that is filthy, let him be filthy ſtill; and he that is holy, let him be holy ſtill; and he that is righteous, let him be righteous ſtill: This ſhall be the caſe, and eſtate of things at this time, according to the word of the LORD; And behold, then the LORD JESVS CHRIST will come even quickly, and his reward is with him, to give every man according as his works ſhall be; as he hath declared in *Reve.* 22. 11, 12. Therefore let every holy, and wiſe Virgin watch, and ſay in his heart, as this holy *Apoſtle Iohn* did, *Amen.* Even ſo come LORD IESVS, come quickly. And bleſſed is he that ſhall waite, and come to the thouſand three hundred and five and thirty dayes, ſpoken of by the Prophet *Daniel* 12. 12. the five and fortieth yeare after the deſolation of Antichriſt.

VERSE 11.

And I saw a great white Throne and him that sate on it, from whose face, the Earth, and the Heaven fled away, and there was found no place for them.

THis great white Throne which the *Apostle* saw so immediately after the destruction of Gog and Magog, and the casting of the Divel into the Lake of fire, and brimstone, is the very Throne of judgement, the Throne of GOD, and of the Lamb IESVS CHRIST; where he shall sit at the last day, to judge the quick, and the dead: the same whereof he spake, saying, *When the Son of man shall come in his glory, and all his holy Angels with him, then shall he sit in the Throne of his glory, and before him shall be gathered all Nations, &c.* Mat. 25. and of which *Saint Paul* saith, *We must all appeare before the Tribunall seate of* CHRIST.

The Earth, and the Heaven, which are here said to fly away from the face of the LORD, are the parts, and the face of the Earth, as they are polluted, deformed, and cursed, because of sinne, and the workes of men that are thereon: and the Heavens that are next unto the same, as they are corrupted by sinne, & so far as they are polluted, and have the curse in them, to cause evil effects, for mans sinne sake, according as GOD said to *Adam, cursed is the ground*

for thy sake, &c. Gen. 3. 17. 18, 19. like as where the *Apostle Peter* saith, *But the day of the LORD will come as a theefe in the night, in the which the Heavens shall passe away with a noyse, and the Elements shall melt with fervent heate, and the Earth also, and the workes that are therein shall be burnt up, &c. 2 Pet. 3. 10.* It is to be understood of the corrupted state of Heaven, & the Earth, as also in *Esay* 65, where he saith, *and the former shall not be remembred, nor come into mind. ver. 17.* That is, the former estate. The Sun, Moon, and Stars, are not there in these places mentioned, as in the forenamed places, *Mat. 24. Reve. 6. &c.* which are all figurative, and the Heaven also; there spoken of, and to be fulfilled before the day of the LORD, as hath beene declared. This dissolution of the Earth, and Heaven, is to be in, and at the very day, as Saint *Peter* also saith, *2 Pet. 3. But the day of the LORD will come, as a Theefe in the night, in the which the Heavens shall passe away with a noyse, &c. ver. 10.* And againe, *Looking for* (saith he) *and hasting to the coming of the day of GOD, in the which, the Heavens being on fire, shall be dissolved, &c. ver. 12.* Not that the substance of the creation of Heaven, and Earth, or any part thereof, shall be consumed, or not have his place of being, nay, we are not so to conceive of these Scriptures; but that they are to be purged, and made cleane from all sinne, corruption, deformity, and evil whatsoever, and so

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the curse removed, which is now upon them for sinnes sake; for the curse, corruption, and evil, cannot have place, where the Throne of GOD, and of the Lamb shall be, nor abide before his face, as he saith, *From whose face the Earth, and the Heaven fled away, and there was found no place for them*: as also in *Chap.* 22. *And there shall be no more curse; but the Throne of GOD, and of the Lamb, shall be in it, and his Servants shall serve him.* ver. 3.

Neither are we to conceive that the Sun, Moon, and Stars, which are above, or the Heavens wherein they are placed, shall be dissolved, removed, or cease to be, nor yet the day and the night, as some imagin, nay; then should the Covenant of GOD, unto his people, and his promise concerning his Son IESVS CHRIST, and his Throne, faile, which he hath established upon the certainty of their stability, and continuance, as he saith, *My mercy will I keepe for him for evermore, and my Covenant shall stand fast with him; his seed also will I make to endure for ever, and his Throne as the dayes of Heaven. &c. My Covenant will I not breake, nor alter the thing that is gone out of my mouth: once have I sworne by my holynesse, that I will not ly unto Dauid, his seed shall endure for ever, and his Throne, as the Sun before me. It shall be established for ever as the Moon, and as a faithfull witnes in Heaven. &c. Psal.* 89. And againe, *Thus saith the* LORD *which giveth the Sun for a light by day, and the order of the Moon,*

and of the starres for a light by night, which divideth the sea when the waves thereof roare: If these Ordinances depart from before me saith the LORD, then shall the seed of Israel also cease from being a Nation before me for ever. Jer. 31. 35, 36. And againe, If you can breake my Covenant of the day, and my Covenant of the night, and that there should not be day and night in their seasons; then may also my Covenant be broken with David my servant, that he should not have a Son to sit upon his Throne: and with the Levites the Priests my Ministers. Jer. 33. 20, 21. &c. And againe, unto the Sonne he saith, thy Throne oh GOD is for ever and ever, a Scepter of righteousnesse is the Scepter of thy Kingdom. Heb. 1. 8. Psal. 45. 6. According as GOD had said before unto David, I will raise up thy seed after thee which shall be of thy sonnes, I will stablish his Kingdome: he shall build me a house, and I will stablish his Throne for ever; I will be his Father, and he shall be my Son; I will not take my mercy from him, as I tooke it from him that was before thee; but I will settle him in my House, and in my Kingdom for ever; and his Throne shall be established for ever more. 1 Chron. 17. 11, 12, 13, 14. And all this, *Daniel* well understood to be spoken of CHRIST; that Son, who should build GOD a House indeed, (far exceeding that of *Solomons*) which should be his Tabernacle, and the place of his dwelling for evermore: as the Prophet *Ezekiel* also declareth, *Ezek.* 37. 24, 25, 26, 27, 28. So that I say, unlesse we will have this Throne

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and Kingdom, of the Son of GOD, IESVS CHRIST, (which is of the seed of *David*, and the true *David*, and beloved of GOD) to faile, and his Covenant with his redeemed (the seed of *Israel Spirituall*) to be a Nation before him for ever; and with the *Levites*, the *Priests*, his *Ministers*, (which is to be fully performed, set up, and perfectly setled, and established, when he shall have caused all their captivities to be returned, as he hath spoken, *Ezek.* 37, *Ier.* 33. 26. to) faile, and cease, the Sun, and the Moon, and the Stars, and the Heavens wherein they are placed, and the day, and the night, must continue in their most pure, and perfect estate; and the polluted parts of the Earth, and the corrupted Heavens onely: I say, as they are polluted, corrupted, and disordered, and cursed, for, and by reason of sinne, these must fly away from the face of the LORD and no place be found any more for them, neither shall they be remembred againe, or come into mind; as the *Prophet Esay* also said, *Esay* 65.

VERSE 12.

And I saw the dead, small, and great, stand before GOD, and the Bookes were opened, and another Booke was opened, which is the Booke of life, and the dead were judged out of those things which were written in the Bookes according to their workes.

NOw *Iohn* seeth the dead of all sorts good and bad small and great, of all Nations and times stand before GOD, according as CHRIST in another place said, *And before him shall be gathered all Nations, and he shall separate them, one from another, as the shepherd doth the sheepe from the goates, and he shall set the sheepe on his right hand, but the goates on the left, &c.* *Mat.* 25. 32, 33. agreeing also to that which he said to the *Iewes*, in *Iohn* 5. 28, 29. This is the resurrection of the dead mentioned in verse 5. *But the rest of the dead lived not againe until the thousand yeares were finished*, in respect whereof, the living, and raigning of the Soules of them that were slaine for the word of *GOD*, and witnesse of IESVS, is called the first resurrection: And now every eye shall see the *LORD*, and they also that pierced him, yea, even that generation of Vipers, to whom he said, *Yee shall not see mee henceforth, till yee shall say, Blessed is he that cometh in the name of the LORD.* *Mat.* 23. 39. Then shall all

all the Tribes of the Earth waile because of him, and the Kings of the Earth, and the great men, and the rich men, and the chiefe Captaines, and the mighty men, and every bondman, and every free man, that have done wickedly, being terrified at his presence, and accused in their consciences, shall seeke to hide themselves in Dens, and Rocks of the Mountaines, and in the anguish and terror of their hearts, shall say to the mountaines & rocks, *fall on us and hide us from the presence of him that sitteth on the Throne, and from the wrath of the Lambe*, and knowing, shall confesse, and say, *for the great day of his wrath is come, and who shall be able to stand?* according as it was foretold Mat. 24. 30. Rev. 1. 7. Rev. 6. 16. 17.

The Bookes that shall be opened in this great day of judgement, are all the Bookes wherein GOD hath written, or declared his will, concerning either his Law, and Covenant of workes, or his Covenant of grace, and faith in CHRIST, at, or in any time, or place of the world; as wel the Bookes of his works, wherein his *Godhead, wisdome, power, bounty, goodnesse*, are manifested, and the light which is in nature, even in the hearts, and consciences of men, as the Books of the word of GOD written, spoken, or otherwise set forth and declared unto mankind, wherein good and evil, life, and death, cursing and blessing, mercy and justice, is set before them, and whereby they have seene, read, or heard the same in

any measure, little or much: These Bookes shall be all opened, and the things contained in them read, as it were, layed open, and made manifest before every man.

The Booke of life, which is here said to be *another Book*, is that wherein they onely which shall be saved are written, signed, sealed, and set forth, and by such special privileges, graces, gifts, vertues, promises, blessings, names as are proper & peculiar to them alone, & which they onely can read, know, and understand: wherefore CHRIST saith to them, *rejoyce that your names are in the Book of life*: for although this Book be included in the Covenant of grace in CHRIST, yea is the same, even the *Gospel*, which is, and hath beene declared, in some manner, and measure to all; yet it is the Book of life, and so called in respect of them onely, that are written, signed, and sealed therein, and is therefore called another Book, distinct from those Bookes, wherein all men else are written; yea, *the Book of life of the Lamb*, as in *Reve.* 13.8. and because GOD had chosen them in him, and predestinated them before the foundation of the world, unto all those excellent graces, and privileges, as Saint *Paul* saith, *Blessed be the GOD and Father of our LORD JESUS CHRIST, who hath blessed us with all spirituall blessings in heavenly places in CHRIST, according as he had chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love,*

love, having predestinated us unto the adoption of Children by IESVS CHRIT *according to the good pleasure of his will &c. Ep.* 1, 3, 4, 5. And in this respect it is, that they are so often pronounced *Blessed*, as *Blessed are the poore in spirit, for theirs is the Kingdom of Heaven: Blessed are they that mourne, for they shall be comforted: Blessed are the meeke, for they shall inherit the Earth: Blessed are they that do hunger, and thirst after righteousnesse, for they shall be filled: Blessed are the mercefull, for they shall obtaine mercy: Blessed are the pure in heart, for they shall see* GOD: *Blessed are the peace makers, for they shall be called the Children of* GOD: *Blessed are they that are persecuted for righteousnesse sake, for theirs is the Kingdom of Heaven: Blessed are yee when men shall revile and persecute you, and shall say all manner of evil against you falsely for my sake; rejoyce and be exceeding glad, for great is your reward in Heaven, for so persecuted they the Prophets which were before you. Mat.* 5. And here, *Blessed, and holy is he that hath part in the first resurrection, for on such the second death shall have no power, &c.* And unto these, do all those excellent names belong, which are so often recorded in the Book of life: as *Trees of righteousnesse, the Plantation of* GOD, *the mountaine of the* LORD *of hosts: a City of truth: a City sought out, and not forsaken, a holy City: a holy Nation: a peculiar people: a royall Priesthood: the Israel of* GOD: *his son: his first borne: the Children of the promise: the Children of* GOD: *the Children of wisdom: the Chil-*

dren of the Bride-chamber: Beloved: Beautifull: Free: Faithfull: Chosen: the Mother of the just: Jerusalem from above: the Pillar and ground of truth: the Temple of GOD: the Tabernacle: his Sanctuary: his People: his Heritage: the body of CHRIST: his Spouse: his Church. &c.

These speciall titles of love and honourable respect from GOD, and those and every the like blessing and testimony of life, (which are in *Scriptures* many) are (according to GODS eternall purpose in CHRIST) the records of the booke of life. And although it be now a secret) hidden from the world to know who they be, and what manner of persons they are whose names are written therein, and how the LORD their *Redeemer*, and GOD the Father also in him, loveth them, yet in this great day of judgement it shall be declared and made knowne to all, all the world shall then know these secrets, to the praise and glory of GOD, and the honour of his Saints, according as CHRIST himselfe prayeth saying, *Neither pray I for these alone, but for them also which shall beleeve on mee through their word, that they all may be one as thou Father art in me, and I in thee, that they also may be one in us, that the world may beleeve that thou hast sent me, and the glory which thou gavest me I have given them, that they may be one, even as we are one, I in them and thou in mee, that they may be made perfect in one, and that the world may know that thou hast sent mee, and hast loved them as*

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thou hast loved me &c. John 17. 20, 21, 22, 23. *&c.* And againe, *Behold, I will make them of the Synagogue of Satan, which say they are Jewes and are not, but doe lye; Behold I will make them to come and worship before thy feete, and to know that I have loved thee, Rev.* 3. 9. By which it is evident, I say that all the wicked world shall then know this secret, of the love of GOD, and of *Christ* to his chosen, which now is hidden from them. And so the Booke of life shall bee opened, as well as the other bookes, and every man shall be judged out of those things which are written in the bookes according to their workes, and wayes, wherein their hearts have walked, whether in good or evill. They that have lived under the Law, and written word of GOD, and where it hath beene declared, shall be judged by the same, according to that light and knowledge they have received, and they that have lived from under the Law, and written word of GOD, and the preaching thereof, shall be judged without the same, even by that booke of the workes of GOD and their owne consciences, according to that light and knowledge they had: for GOD hath not left himselfe without witnesse in any place, even of his grace and testimony of life in CHRIST, as well as of his law of workes & death, but hath left all men without excuse in that respect also, and will therefore judge the secrets of all men, by JESUS CHRIST, in that day, as Saint *Paul* saith *Rom.* 1. 18, 19, 20, 21. &c. *Rom.* 2. 11,

12. 14, 15, 16. &c. *Rom.* 10. 18. according to *Psal.* 19. *Col.* 1. 23, *Act.* 14. 27. *Act.* 17. 26, 27, 28. 31.

VERSE 13.

And the Sea gave up the dead which were in it, and death and Hell delivered up the dead which were in them, and they were judged every man according to their workes.

EVery place both of Sea and Land, whereſoever any of the dead have beene caſt, or layed though never ſo long dead, rotten and conſumed, or howſoever devoured by fire, or otherwiſe, neither death of any kind, nor the grave, here called *Hell*, ſhall bee able to keepe or hold any one, but they ſhall all deliver up the dead which are in them, even at the ſound of the voyce of the Sonne of man IESVS CHRIST, according to his word which hee ſpake, *John* 5. 28, 29. And they ſhall be judged righteouſly, every man according to their workes, which they have done in their body, even to all their wayes, and words and deeds, and thoughts of their hearts, as they have been good or evill: they that have beene faithfull in little, ſhall receive and bee rewarded truly according to the ſame, and they that have beene faithfull in much ſhall be rewarded with much, they that bee wiſe in the leaſt degree of true wiſedome from above, ſhall ſhine as the brightneſſe of the firmament, and they that

turne many to righteousnesse, shall exceed in *Glory*, and shine as the Starres for ever and ever, as the *Prophet Daniel* declareth, *Dan.* 12. 3. And on the contrary, they that have knowne their Masters will and have not done the same, shall receive sorer torments then they that knew it not so, and did it not. And it shall be more easie for them of *Sodom*, and *Gomorra*, yea, and for the poore *Indians* of *America* in this great day of judgement, then it shall be for *Scribes*, and *Pharises* Hypocrites, whether of the *Jewes*, or of the Christian *Gentiles* that have heard and profest so much, & not believed in their heart, nor brought forth the fruits of righteousnes, GOD will not judge without respect of these things, but he will put difference according to his word, in wisedome and righteousnesse.

VERSE 14.

And death and hell were cast into the Lake of fire, this is the second death.

AND death and the grave of corruption, and loathsomnesse, called here also, as in other places of Scripture, by the name of *Hell*, which because they were to reigne over the just, as well as over the unjust untill the day of judgement, and the resurrection of the body, are therefore called *the last Enemy*, as in 1 *Cor.* 15. These shall have dominion over the just no longer, but as touching them, *shall bee swallowed up in victory*, as *the Apostle* saith, *verse* 54.

54, 55. They must now be cast into the Lake of fire, even that Lake where the *Beast*, and the false *Prophet*, and all the worshippers of the *Beast*, *Gog*, and *Magog*, and their innumerable multitude, *Satan*, and all the wicked of the world shall bee, there, to settle upon them, and company with them for ever and ever, even upon the raised bodies of the men that have transgressed against GOD as well as their soules, as the *Prophet Esay* declareth, describing them to be like unto dead men, cast out without buriall, where speaking of the salvation of the just, he saith as the word of the LORD, *And they shall goe forth and looke upon the carkasses of the men that have transgressed against me, for their worme shall not dye, neither shall their fire bee quenched, and they shall bee an abhorring unto all flesh, Esay* 66.24. *This is the second death*, so called in respect of the first death, of the body, now common to all, and because it exceedeth every way, and containeth in it all death, corruption, lothsomnesse, misery whatsoever, as well spirituall as corporall, of soule as body, the worme of a perpetuall accusing conscience, that never dyeth, burning, and the fire of GODS indignation, that cannot bee quenched, tormenting without ceasing.

Neither are we to conceive of this lake of fire and second death, nor of them that shall undergoe the torments thereof, as if all should be in a secret pit, or deepe dungeon, or cave of the earth, like those which the *Beast* and the false

false *Prophet* had used to cast the Saints into where no man might see or know what was done, nor in any such obscure place or hidden manner. But that, as their sinnes and shame shall be layed open to be seen, and knowne of all, upon the opening of the Bookes, and their judgement passed on them, as hath beene declared: So shall the place and themselves, and their torments, be manifest, plaine, and in open sight; even in the presence of the holy *Angels*, and in the presence of the Lambe JESVS CHRIST, and before all the Saints whom they had despised, cast out and afflicted. The smoke of their torments ascending up for ever and ever, to manifest their lasting shame and sorrow, and that they have no rest from their torments neither day nor night, as it is written *Rev.* 14. 10. and 16. 15. according to *Esay* 34. 9. 10. and as he also testifieth to the Saints in *Chap.* 66. saying, *Heare the word of the Lord ye that tremble at his word, your brethren that hated you and cast you out for my names sake, said, Let the* LORD *be glorified: but he shall appeare to your joye, and they shall be ashamed, and the hand of the* LORD *shall be knowne unto his servants, and his indignation toward his enemies &c. verse* 5. 14. *So that neither the glory and joy of the righteous, nor the shame and sorrow of the ungodly shall be swallowed or forgotten, but openly to be seene and knowne of all.*

VERSE 15.

And whosoever was not found written in the booke of Life was cast into the Lake of fire.

AND whosoever, without exception of any one, let him be what hee will, of what degree, place or profession either in Church, or common state, of what religion, how strict or precise soever, whether smale or great, rich or poore, free or bond, if hee bee not found written in the booke of life, of the Lamb IESVS CHRIST from the foundation of the world, and chosen in him unto the adoption of a childe, for a through search and inquirie shall be made now in this great day, in this holy booke: which shall be plainely opened, read, as it were, and declared to all, so that whosoever is not found to be one of those poore in spirit, that mourne in true repentance, and that have their sinnes washed away in the blood of CHRIST, and their hearts purified by faith in him, which have received the Spirit of adoption which crieth *Abba* Father, and wherewith they are sealed unto the day of redemption; whosoever is not found to be one of those that doe hunger and thirst after righteousnesse, that are meeke and mercifull, that have seene one of CHRISTS Brethren hungry and fed him, or a thirst and given him to drink, or naked and cloathed him, or sick, or in pri-

for and visited him, that have suffered persecution for righteousnesse sake, that have dyed to sinne, and to this world, and the pleasures thereof, that are strangers here on earth, and have their conversation in heaven, rising daily to holinesse and newnesse of life, setting their affections on things which are above, looking for a country and a City to come, and so have their part in the first resurrection. Whosoeyer is not found written with the righteous in the Lords records, to have part with them in any of these their peculiar things, hee must be cast into the lake of fire.

Wherefore let every one in time, whilst the limited day, the day of salvation lasteth, as yet it doth, take heede and looke to himselfe, lest the night prevent him, which now approacheth very neere.

For as the *Prophet* spake so long agoe, to him that said, *Watchman what of the night, watchman what of the night*, as if hee desired to know and beforewarned thereof, so now more neerely, if any shall aske, or read, or heare of, or seeme to inquire after the same, as if he would know, and bee informed concerning it, when in his heart he mocketh at it, and saith, where is the promise of his comming, and that day of doome and night you speake of, for since the *Fathers* slept all things continue alike, as beleeving it not, or at least as putting it so farre off, as that he thinketh he need not take such heed as to regard it as yet. Let such a one know, that although

though the Fathers yet sleep, unto whom it was first fore-shewed, and the things they looked for are not to this day revealed, yet nevertheleſſe as the morning commeth, and ſhall come according to the *Prophets* words, and the day dawne and the day Starre ſhall ariſe unto thoſe Fathers, and to all their children, the children of the day who in an aſſured hope give heed unto thoſe moſt ſure words of Propheſie in *Scripture*, which foreſhew the ſame, for this is the day which the LORD hath made ſpoken of in *Pſal.* 118. Wherein they rejoyce, the day of their reſt, the LORDS Sabboth day ſpoken of alſo in *Pſal.* 95. *Eſay* and *Heb.* 4. 1. 3. 9, 10, 11. which they enter into now by Faith, and delight in ſoule to thinke of, but ſhall then poſſeſſe, and keepe perfectly, and injoy the full fruition of for evermore: So the night commeth alſo aſſuredly, as the *Prophet* ſaid, (and now quickly) to ſeiſe upon all, that heed not, that beleeve not, that being the children of darkneſſe, doe put the day farre off. Take heed therefor and be forewarned in time, while time laſteth.

So the judgement being paſſed, the *Beaſt* and the falſe *Prophet* with all the worſhippers of the *Beaſt* and his Image, and receivers of his marke, *Gog* and *Magog*, with their innumerable multitude, *Satan* that old Serpent and deceiver of the world, death and Hell, and all whoſoever was not found written in the booke of Life, being caſt into the Lake of fire, the

LORD

LORD sheweth now unto his beloved servant *John*, the new heavens and the new earth, which shall be after the dissolution and passing away of the old: The holy City new *Jerusalem* descending downe out of Heaven, the blessed condition which they all shall have, who are found written in the booke of life, and the new estate of all things which GOD will now make and have to be, and continue for ever, and saith unto *John*, *It is done, I am Alpha and Omega, the beginning and the end. I will give unto him that is a thirst, of the fountaine of the water of life freely. He that overcommeth shall inherit all things, and I will bee his GOD, and he shall bee my sonne*, Chapter 21. declaring plainely hereby, that this is the very day of his comming and end of the world, and the time of the restitution of all things, whereof he had so much spoken by the mouth of all his holy *Prophets*, which have beene since the world began, and which they and all the Faithfull have looked for so long, and that it shall come close after the great and visible destruction of *Gog* and *Magog*, and therefore saith (*It is done &c. verse* 6.) As also in *Chap.* 16. upon the same of *Gog* and *Magog*, expresst there by the *Kings* of the earth, and of the whole world gathered together, by the foule spirits unto the battell of the great day of GOD Almighty, it followeth, *Behold I come as a theefe &c. and then upon the powring out of the seventh viole into the ayre*, (which is the ceasing of

the limitted day before spoken of, *A great voyce came out of the Temple of Heaven from the throne saying, It is done*, verse 17. According also as it is in the Prophesie of *Ezek.* immediately after the same destruction of *Gog* and *Magog*. *Behold it is come, and it is done, saith the* LORD *this is the day whereof I have spoken*, *Ezekiel* 39. 7. As if the holy Ghost of purpose thus spake in these several places, in the same words and syllables to the end, his servants should know hereby, as by an infallible token or signe, that the day should then certainely come, and not before, nor be put off any longer, and that it is the very day whereof hee had spoken, of the LORDS comming in glory, of the end of this world, and of the fulfilling of all things that are written, to the great comfort of their soules that doe understand, and to the manifest reproofe of those that imagine and teach, the comming of the LORD and resurrection of the just, to be a thousand yeares before the resurrection of the unjust and end of the world, and of all other misconceivers, and mockers, who put the day farre off, for as the LORD did forewarne his people and Saints of *Judea*, that when they should see *Jerusalem* besieged with an host, they should know thereby as by a certaine infallible signe, that the desolation thereof should then be, which accordingly came to passe: Even so hath the LORD forewarned his Servants and Saints of this great day, by a like certaine signe and signes, And if the dayes

of

of *Antichrists* reigne will bee ended, and his City desolated in the yeare 666. and that there shall be but 45. yeares more after it to the end, as the *Prophet Daniel* signifieth, *Chap.* 12. 12. 13. Then there are some now living that shall bee of those, of whom Saint *Paul* saith, *Behold I shew yee a secret, wee shall not all sleepe &c.* 1 *Cor.* 15. 51, 52. *&c.* Therefore blessed is hee that understandeth and watcheth, that so the day come not on him as a theefe or snare, as it shall upon all the ungodly which dwell on the face of the whole earth, according as the LORD hath spoken, *Luke* 21. 34. 35.

LUKE 21. 36.

Watch yee therefore and pray alwayes, that ye may be counted worthy to escape all these things, and to stand before the Sonne of man.

FINIS.